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The Duty of Sustaining the Government.

A SERMON

PREACHED IN

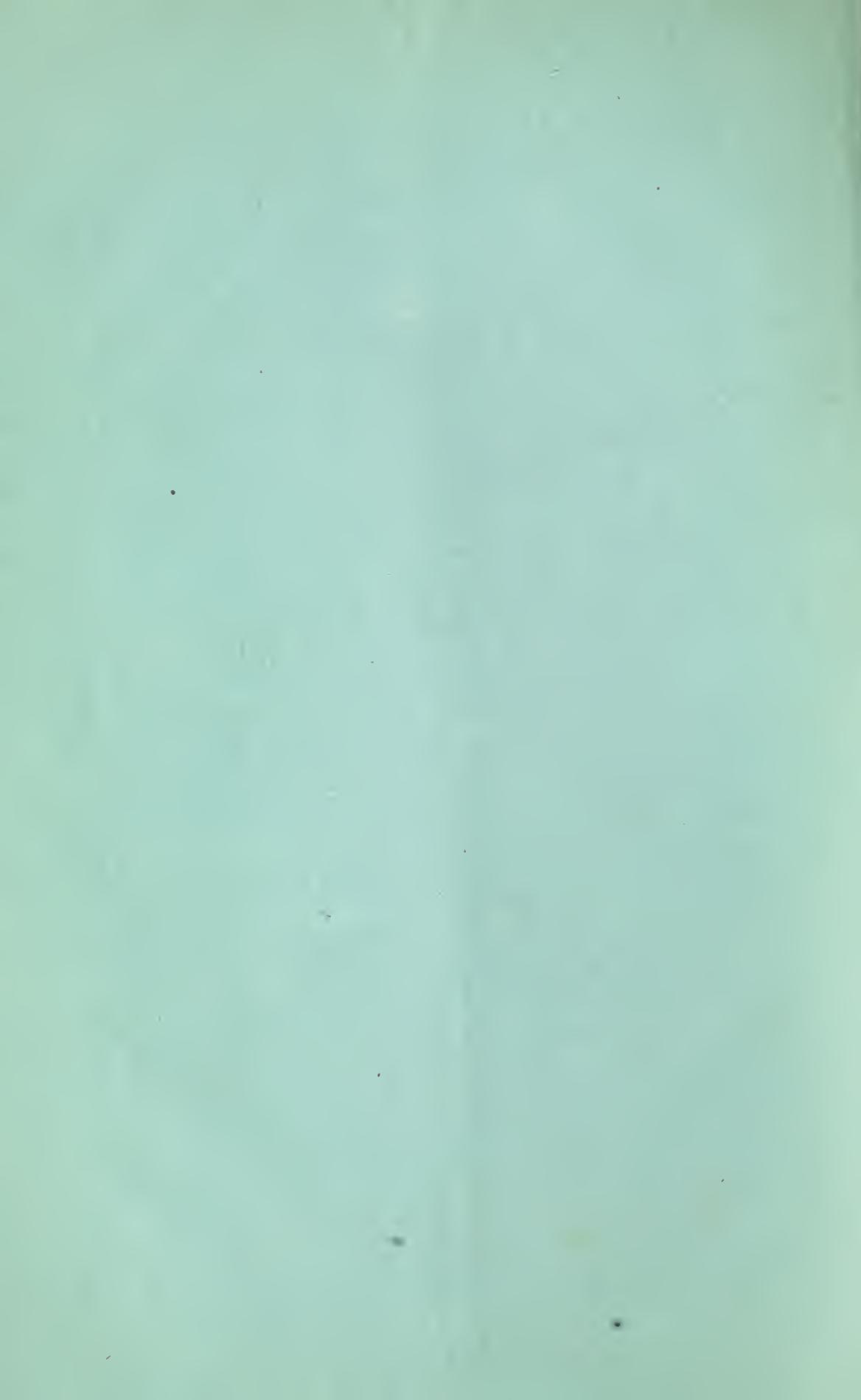
The Presbyterian Church at Caldwell, N. J.,

ON SUNDAY, MAY 19, 1861,

BY REV. I. N. SPRAGUE,
PASTOR OF THE CHURCH.

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NEWARK, N. J.:
PRINTED AT THE DAILY ADVERTISER OFFICE.
1861.



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CALDWELL, May 20, 1861.

REV. I. N. SPRAGUE,

DEAR SIR:

At the request of a number of your Congregation, who feel that the publication of the Sermon delivered by you yesterday, will be of permanent advantage to the cause of civil and religious liberty, we ask that you will allow the same to be published, and thus oblige your numerous patriotic parishioners.

Yours, truly,

LEWIS C. GROVER,

A. C. GOULD,

N. O. BALDWIN,

RUFUS F. HARRISON,

and others.

LEWIS C. GROVER, Esq.,
and others,

GENTLEMEN:

The sermon is at your service, though written in haste and with less than the usual time of preparing a written discourse, and perhaps for that very reason the better.

Yours, &c.,

I. N. SPRAGUE.

CALDWELL, May 21, 1861.

SERMON.

"Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God."—ROMANS xiii: 1.

I have chosen this passage as my text, that I might call your attention to a sermon on the subject of the present stirring times. Never, since the days of the Revolution, have the pulpits of our land sounded out with such clear notes of patriotism, without any reference to party polities, as within a few weeks past. Nor has this outspoken patriotism been confined to the limits of any sect or denomination in religion, nor to any shade of party in politics. The pulpits of the entire North have uttered but one sound, and that has been clear and unmistakable, urging upon all to sustain the Government and Constitution and Laws; as the paramount duty of the times.

I would not be behind my brethren in the ministry in my love and zeal for my Country, or in my willingness to use my sacred office in all appropriate efforts to sustain law and order in opposition to misrule and rebellion. And I am happy that I can do so on this occasion, without meddling at all with the peculiar sentiments and doctrines of any political party. What I have to say *will and must*, I think, commend itself to the judgment and conscience of every one who loves his country, and who wishes to retain and enjoy the blessings of an orderly government and a peaceful home.

Within a few months past, God has been rolling up mighty events in our country. The most peace-loving nation on earth, we are suddenly convulsed with revolutions and wars. From the highest state of security, we are suddenly thrown into the deepest peril. The quiet pursuits of industry are laid aside, and the nation is rushing to arms. These are unusual events

in such a country as ours. They may well startle and alarm and electrify and fill every patriotic bosom with thrilling anxieties.

In such a state of things there are lessons of Providence, which it becomes us to study well; lessons of duty which appeal strongly to every heart that is religious or patriotic.

The general sentiment contained in the text is, *That human governments are an ordinance of God, and, as such, are to be respected and sustained.*

Without following the special line of thought which the Apostle starts in the text, I call your attention to a few considerations connected with the stirring events of the times.

1. THE GOVERNMENT OF THESE UNITED STATES IS EVIDENTLY THE BEST GOVERNMENT ON THE FACE OF THE EARTH.

I hardly need stop to gather the proofs of such a proposition, to an audience enlightened on the subject of the forms and fruits of different governments. We have lived so quietly and happily under our Government—we have enjoyed its blessings and benefits so much as a matter of course—that we are in great danger of undervaluing *that*, which is the source and fountain of all the peculiar advantages which we enjoy. Go and dwell abroad for any length of time; study well the fruits of other governments, in the morals of the people, in the conditions of society, and especially in the moral and social state of the masses, and you would be sure to come home deeply impressed with the superior character, and more excellent workings of your own government. In some countries, claiming to be enlightened and christian, you must read your Bible by stealth, and hold a social prayer meeting of half a dozen persons in some out of the way, concealed place, lest, for this act of conscientious worship, you should be arrested and thrown into prison. In others, you cannot speak your free thoughts above your breath, for fear of armed spies at your very elbow, who are the minions and tools of some despot who can retain his power only as he represses thought and speech. In others,

you see a Royal family and a titled nobility, squandering in luxurious idleness untold millions of money which they never earned ; carefully keeping up all those lines of *caste* in society which kill ambition and hope and enterprise in the masses.

In our country every man is a sovereign, and the equal of his fellow. All are citizens, standing on the same level of equality. Every man is what he makes himself, rising to eminence by the mere force of his own energies, or plodding in the lowlier pursuits of life for the want of those energies. Every man can be the owner and lord of the soil on which he lives ; he can *sit down under his own vine and fig-tree* as secure in his rights as if he were the despot of an empire. He can command the means of his own enlightenment and progress, and he can leave to his children all the advantages of wealth and cultivation which he can gather. Every man is clothed with the privilege of helping to choose his rulers and make the government, and if that government goes wrong, at the bidding of the sovereign masses, it can be changed and put into other hands. No government on earth pours so many blessings upon the people as ours. Education, religion, and all social privileges are enjoyed by all, in a degree not equalled by any other people on the face of the globe. What security to life ? We all go unarmed. What security to property ? The law takes care of the thief and the swindler. If, in the progress of time and changes, our government is found to be defective, there is an element within the Constitution that makes provision for its own improvement. See what a nation has grown up under this government in a little more than eighty years ; grand and noble in its elements as well as in its achievements. Never, so much, as within a few weeks, have I known how to value and prize a good government, and especially such a government as ours.

**2. THERE EXISTS, IN OUR LAND, A DEEP-LAID CONSPIRACY
TO BREAK UP AND DESTROY THIS GOVERNMENT**

Whoever looks at this Southern rebellion as having arisen only from recent causes, and as aiming only at a peaceful di-

vision of our country into two governments, that could live side by side in harmony, takes only a narrow and partial view of the subject. When this rupture first burst upon us, the cry rang through the land, that *Abolition had done this—that the South had been denied their equal rights—and that their rights even had been denied, by a refusal on the part of the North to deliver up their fugitive chattels when demanded.* Upon these grave charges, all honest men at the North began to look about them and inquire, What had we done inconsistent with that law of love and good neighborhood, which requires us to do to others as we would that they should do unto us? But the South soon relieved us of these grave charges, by coming forward of their own accord and telling us that their plan of an independent confederacy had been a long meditated scheme, dating back to a period before technical abolitionism had a beginning. It was quite evident that they only made these charges a pretence, that they might have some plausible pretext for their action, and some ground on which to ask the sympathy and aid of others, to help them carry out their plans. The South, from the beginning, has been like a petted child in the family of States. With only one-third of the population, she has had more than one-half of the Presidents, and near, if not quite, two-thirds of all the offices in the general government, in the army and navy, and as representatives at foreign courts. For every fugitive slave who has been rescued out of the hands of his master by a Northern mob, there have been *ten Northern men*, (according to a record kept by one minister,) *ten Northern men* that have been lynched, and tarred and feathered, or hung by a Southern mob, without any just cause. These things on both sides, have been wrong. But if outrage should be properly balanced against outrage, and the number were to be counted, the South, I apprehend, should be the last to complain.

I have said that by their own confession this conspiracy against our Government dates back to a period beyond the influence of recent causes. To understand it, we must look

over some of the facts in our national history. Previous to the Revolution, the thirteen States, which then existed, were colonies of Great Britain, and each one independent of the other. For the purpose of gaining their independence of the mother government, they entered into a confederacy, in which they agreed to join together for their mutual defence and support. In that confederacy there was a general Congress, but there was also independent State sovereignty. Each State had the right, in its own sovereignty, to receive or reject any act of Congress. The general government had no power to enforce its laws in any State, if that State objected. This confederacy continued for eleven years after the Declaration of Independence, and until 1787. The country had the experience of it for four years after the war of the Revolution closed. It worked well in time of war, when there was a common interest to unite, and a common enemy to repel; but it was found not to be so well adapted to times of peace. There was too much clashing of the State governments with the general government. In 1787, Virginia was the first to propose a general convention, to revise the articles of the confederation, and settle the government on a more permanent basis. That Convention met in Philadelphia. It consisted of fifty-five delegates from the different States, each State being represented, except Rhode Island. These delegates were patriots and statesmen of no mean rank, and they went to their work, with Washington their presiding officer, as delegate from Virginia. History tells us that they first attempted to revise and amend the old confederate system; but becoming convinced of its unfitness for the purposes of a consolidated general government, they concluded to frame a constitution for a permanent, national government, in which Congress should be supreme and the States subordinate. Several months were spent in calm, wise, and prayerful deliberation. The result was *our National Constitution*, forming a consolidated government, instead of a confederacy. Of course no State was compelled to adopt this constitution; but when, by a

regular Convention, any State did adopt it, she was bound by it. All the States did, ultimately, adopt it, and so has every State that has since been added to the Union.

Among the things which are explicitly named as being surrendered by the different States to the general government are the following, in the ninth section of the first article of the Constitution, "*that no State shall enter into any treaty, alliance, or confederation; grant letters of marque or reprisal;*" "*that no State shall, without the consent of Congress, enter into any agreement or compact with another State, or with a foreign power.*" In subscribing to this section of the constitution, each State distinctly surrendered its sovereignty in these particulars; and of course any act of any State to do these things named, is in violation of the constitution, and against the very life of the general government.

But, as if to settle this matter of the subordination of State sovereignty to Congress, the sixth article of the constitution is still more explicit. The middle section of it is as follows: "*This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States, SHALL BE THE SUPREME LAW OF THE LAND; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding.*" Now whether this clause of the constitution, so plain and clear and full, leaves any margin whatever for the doctrine of State sovereignty, which is the grand pretence of this Southern movement, judge ye. Of course any one can see that such a doctrine can be nothing else than treasonable, and if carried out, fatal to the government.

Now it appears that this doctrine of State subordination to the general government has not been pleasing to some of the leaders of the Southern section of the Union; and more than thirty years ago they began the work of undermining the general government, by preaching and getting adherents to the doctrine of State rights. Here began the doctrine of seces-

sion—a doctrine which, under the circumstances, contains the very essence of treason and rebellion.

A practical trial of the truth and strength of the doctrine was made in 1832, in which South Carolina undertook to assert and maintain her State sovereignty over the general government, in setting aside and refusing to obey a law of Congress. If we had had in the Presidential chair, at that time, a man of a weak hand and faint heart, that act of South Carolina would have ripened into a full rebellion. But the prompt action of the government strangled the coiling rattle-snake, (fit emblem for a State that then and ever since has been reeking with the poison of treachery.) The seeds of rebellion then begun to be sown have been scattered abroad, and taking root in the Southern soil from that day to this.

During the progress of years, there have been many things that have been calculated to irritate and provoke and strengthen the South, in their determination to put themselves in an attitude of hostility. The North has increased rapidly in population, and grown rapidly in wealth; while the South has made very slow progress. Laws have been made to encourage the free industry and manufactures of the North, which could not be of equal benefit to the South. And, more than all, there has arisen, in the North and all over the Christian world, a disposition to enquire into the character and workings of certain peculiar domestic institutions; as to their bearing on morals, on religion, on politics and on national prosperity. All these things have had their effect upon the quick, mercurial tempers of the South, and served to ripen the seeds of dissatisfaction into the spirit of rank rebellion. The South were willing to remain with us as long as they could make the government work to their advantage; but when they could no longer *rule* they seem determined to *ruin*. They evidently saw a time coming which would be a favorable one for their purposes. They had so much of the general government in their hands, that they could make large preparations for determined action. Never did the world look upon men more deeply infamous,

and more foully perjured, than those officers of our government, who had deliberately sworn to support the Constitution and Laws of the United States, and who were plotting, all the while, to overthrow the very government which they had sworn to support. How Southern arsenals were filled with arms and then seized, with forts and mints and moneys; and how the government was held back by these perjured office-holders, from putting any check upon these lawless proceedings, you all know.

But had they not a right to secede, say you? Yes; just as much as the Devil, the first secessionist, had a right to secede from the government of God; just as much as Adam had a right to eat the forbidden fruit in Eden; just as much as this town has a right to say, they will throw off the laws of the State and make laws for themselves. Just this right had the South to secede, and no more.

But why not let them go? The reasons why we cannot let them go, are many and strong. They are a part of our country and government. They are solemnly bound up with us in the same Constitution and laws. Two governments can not and *must not* be allowed to exist on this soil, under circumstances which would evidently bring us into constant collision. *United we stand; divided we fall.* The very foundation of their new "Confederacy" is laid in injustice and oppression,—an institution, against which the civilized world is rising up in judgment; which God winked at, and allowed, in the days of semi-barbarism, as he did Polygamy, but which is now seen and known to be against every principle of natural justice and religious benevolence. Such a government, founded upon the principle of fundamental wrong, and following out the legitimate laws of its own formation, would not be long in calling down upon itself the execrations of the civilized world; for they would become like the children of Esau, their hands against every man, and every man's hand against them. Inter-linked as all parts of this country are, by natural boundaries and navigable streams, it would be fatal to the interests of this

continent, to allow the existence of such a government. And more than all, to allow the principle of voluntary secession, would be suicidal to our own government. The inevitable effect would be, to admit to our bosom a viper that would be sure to sting us to death. I tried hard to think that it might be best to allow secession, and dismiss our Southern brethren with a blessing, and let them do the best they could ; but the more I thought, the clearer I saw that it could not be done without the risk, if not the certainty, of scattering our own government to the winds.

Sometimes iniquity brings on its own punishment, and defeats itself, and works its own ruin, in its own natural fruits. I think it would have been so in this case, if it had been safe to allow our Southern brethren to have gone on a few months longer. Their “Confederacy” would have shown itself a rope of sand, and the members of it would soon have been fighting and clashing among themselves. But they were stealing so enormously, and carrying on their iniquitous proceedings with such a high hand and such a boastful impudence, that soon we should have been without a Capitol, and the sinews of our strength would have been cut, one after another, and they would have extended their pall of death and ruin over us all. This they intended and boasted that they would do, and they supposed that they would have so much sympathy and help from the North, as to enable them to do it. They attributed the masterly inactivity of the Government to weakness, and a spirit of co-operation with themselves, and they reckoned upon it as a certain pledge of their success. Forbearance was exercised full long enough : it was carried to its farthest limit.

There is a time for all things ; and the time *did come*, when the Government arose in its majesty and power, and began to take strong measures, and call things by their right names. The war that is upon us, *could not* have been avoided. No compromise was possible, that could have saved the Government and the nation. A partial compromise might have made peace for a time ; but war would have been sure to come in the

end. It is found to be a fact in history, that a compromised peace is likely to be short-lived ; while a conquered peace is much more likely to be enduring and permanent.

I remark—

3. THAT IT IS NOW THE CLEAR DUTY OF ALL PATRIOTIC CITIZENS TO RALLY FOR THE STRONG AND VIGOROUS SUPPORT OF THE GOVERNMENT.

The South have acted long enough in this matter of secession to show their true colors, and their earnest intentions. They know, as well as we, that no two governments like theirs and ours can exist side by side. They know that *their* existence depends on *our* overthrow and subjection. As long as they could make progress, and gain treasure and territory, by stealing, they would rather have peace than war ; and so they stole and violated their solemn oaths to the government, and filled up the Southern arsenals, and robbed the public treasury, and committed open acts of treason, and still cried for peace. They were all for peace. “All we want,” says their President “is to be let alone.” And that is all the thief or the murderer want: they want the privilege of committing their crimes, and then to be let alone. But this could not be. Even God’s forbearance has a limit ; if too long abused, it gives place to judgment and justice. Had any foreign power committed against us the hundredth part of the outrage which has been committed by the South against the government, we should have been at war long ago. Forbearance is a blessed virtue, and I am not sorry that it has been exercised to its fullest extent ; though if it had ended long before, it would probably have saved us thousands of lives and millions of money. Exercised as long as it was, the effect has been to secure great unity of sentiment and harmony of action at the North. When the government said to the South, “You have gone far enough, you must now bring back what you have taken treasonably,” the whole North responded AMEN. And then such a rising of the people was never witnessed since

the world began. The lines of party dropped instantly, like the cords from Sampson's arms, when he rose in his strength. Neighbor grasped his neighbor's hand, and asked, "Shall we have a government? or shall we yield to anarchy and despotism?" This simultaneous uprising of the people; this obliteration of party lines; this rushing together for the common defence of the best government on the globe, will be recorded in history as one of the most sublime and majestic movements that ever occurred on earth. This great and wonderful movement is evidently of God.

I have said that war is upon us. What we all dreaded, and hoped would never come in this land, is actually upon us; a civil war in the same country, and between brethren of a common origin and religion. And to use the language of one of the most conservative and learned divines, in his speech before the American Tract Society—"It is," said he, "a holy war; a holier war never drove a saint to his knees or a martyr to the stake." I believe this most heartily, and most heartily can I pray that God would give it success.

It is not an aggressive war—a war of conquest—a war to add territory to us that belonged to others. Then it would be wicked.

It is not a war for retaliation and revenge, to gratify hate and malice, and take vengeance. In this case, too, it would be wrong.

It is not a war of section against section. The North does not hate the South; and when the contrary assertion is made and spread broadcast over the South, in party newspapers, it is a base libel. No doubt the ignorant masses at the South believe that the North hates them, and they are made to believe it by party demagogues, for their own selfish ends. All intelligent people at the South know that this is not true.

Nor is this a war between freedom and slavery. It is true, that if there had been no slavery in our country this war could never have come; and it is true, also, that on the part of the South the whole movement of secession has originated, according to their own confession, in the one motive to sustain, and extend,

and perpetuate slavery, for there has arisen among them a perfect fury of pro-slavery fanaticism. Yet, on the part of the North, slavery has had nothing to do with their motives in carrying on this war. What will be the result of the war upon this institution no man can tell. Should the South submit in time, and deliver up their traitor leaders, they will save this darling domestic institution of theirs; or should they succeed in conquering us, and bring in their government in the place of ours, then they will spread this institution over all the land. But should they take such a course as to protract the war and make it desperate, they run a great risk of losing all their hold upon slavery in more ways than one. At present, much as the changes have been rung upon abolition, I do not believe that there could be found five hundred men in all the North, of any respectable standing, who would do the South one single act of injustice in regard to their slaves. This war on the part of the North has no reference to the subject of slavery.

It is a war for preservation—for self-defence—for our very existence; a war to decide whether we have a government—whether we have a country; whether we shall have the protection of a constitution and laws, or whether our constitution and laws shall be stricken down and trodden under foot, and our government torn to fragments. An able writer has said that there are, in this Southern movement, but three natural steps—Secession, Anarchy, Despotism. If we could afford to let the South alone for a while, they would evince the truth of this natural progress. There is a reign of terror there now, and thousands are leaving all, and fleeing for their lives.

This war is for our liberties, our firesides, our homes; for our freedom of thought and speech; for our schools, our churches, and our very citizenship. We have a thousand times more at stake than we had in the war of the Revolution. Then, it was virtually a three-penny tax on tea; and now, it is whether we shall have a free government or a despotism—order or anarchy. Never in all my life have I looked upon a strong, stable, free government, as so great a blessing, as since that government has been threatened with being overthrown. Said one eminent divine to me last week, one who spent a recent winter in the South,

and who well understands Southern Society, "We can well afford to lose one hundred thousand lives, and expend five hundred million dollars, if we can only establish our government on a firm, permanent basis; it may ruin this generation, but the government will be preserved as a blessing for future generations."

It has been said of wars, that they are never inaugurated without reasons, nor are they carried on for mere abstractions; there are always great principles, great ideas, at the end of the bayonet. This war has great principles, great ideas, connected with it. It is not a war for conquest, nor for revenge, nor for triumph of section over section, nor for the destruction of Southern institutions. But it is a war of order against anarchy, of law against mobs, of government against lawlessness, of patriotism against rebellion, of loyalty against treason, of Union against confederacy, of nationality against disintegration. Setting aside the causes, in which there have been too many on both sides, there never was a war in which the truth and right and justice were more completely on one side. I think we shall see, as it progresses, and the character of it and the principles involved come to be more clearly understood, that all Christian governments and the whole Christian world will justify the North and condemn the South.

How clear, then, the duty of every friend of order and law and of the public welfare, to rally to the support of the government! During the last month there has been witnessed one of the most sublime spectacles the world ever saw, in the triumph of patriotic principle over party feeling. The present Administration was put into power by a party, but if it were now sustained *only* by that party, and the opposite party were to withhold their influence, or throw that influence in favor of Southern rebellion, as the South confidently expected, then would the ruin of the country and the Government be complete. But when the crisis came, and men were called in Providence to take sides, that very party that were not in favor of the Administration came forward promptly and nobly to its support. Patriotism triumphed over party feeling and preferences. Party lines were abolished —party criminations were laid aside. Among the strongest and most able supporters of the Government at this moment, are the

very men who made the strongest opposition to the election of the men who now compose that Government. I never saw the hand of God more clearly, or the Divine approbation of our great national unity more manifest, than in this general movement to abjure all party polities for the sake of the common welfare. Indeed this movement is so general that it is only now and then that you hear the low mutterings of some unpatriotic soul, keeping up the ribaldry of party slang, and suggesting to every one the painful inquiry, "Wouldn't that man be a traitor if he dared?" All such I pity as well as blame, for they will be sure to inherit a name and a reputation not very odorous of honors.

Such a cause as that which our Government is now contending for, every true patriot can heartily sustain, and every true Christian can heartily pray for. We have now in the Presidential chair the only man in that office, (save the good WASHINGTON,) who, though not a professing Christian himself, yet publicly asked the prayers of all the people that he might be gifted with wisdom in his difficult position. We can pray, too, heartily for such a soldiery as we have in the field. It has been said that such an army, with so many praying men among them, from churches and Sabbath School teachers and Bible classes, has never been in the field since Cromwell's days. A large number of these regiments have carried not only their Bibles and hymn-books, but their chaplains and their prayer-meetings with them. Such an army will strive to get victorious without much bloodshed—will commit very few lawless acts of violence—will be sure to treat the vanquished with kindness and generosity, while they will see the perfect justice of hanging the traitorous leaders of this rebellion. When they have conquered a peace, as I trust in God they will, they will return to the peaceful pursuits of their former industry, with the blessings of the nation and of future generations resting on their heads. And as time moves on, and the nation prospers, and the arts and sciences flourish, the scenes and incidents that are now occurring will be woven into tales of fact and fiction and romance, recalling to our children and our children's children a very critical period in American history—the stirring times of the Southern rebellion.

But I have said enough; though not enough to exhaust the sub-

ject, and not more than enough to satisfy the demands of the patriotic spirit of the day. I could well occupy the time of a whole discourse in looking into the moral character of this rebellious movement, over which our Southern brethren are making their boasts, and praying, with such mistaken views of the righteousness of their cause, and of the Divine approbation. A movement, having its origin in a settled determination to prop up and perpetuate an institution, abhorrent to every principle of justice, and humanity and religion; a movement whose leaders are men who have violated their sacred oaths, and robbed the public treasury, and stolen the public property, and who are now encouraging the whole South to repudiate their private Northern debts, that they may have more money to carry on their rebellion; a movement, in which the masses of the people are wheedled and deceived and hampered, and deprived of the privilege of free voting; a movement, in which free citizens, union-men, are driven from the country in scores and hundreds and thousands, that the rebels may have everything their own way; so that it is said that more free white citizens have been driven from the South, in the two months past, than the South ever lost in runaway slaves since the government began; and all that remain at the South are obliged to vote one way, or suffer the loss of all things. Such a movement never has had, and never can have the Divine approbation. God must alter in his own moral character before He can approve such a movement. Even if the movement should succeed it would be, to me, no evidence of the Divine approbation. It would be one of those triumphs of the wicked, which God might allow for a time, but which he would be sure to overrule for ultimate good. To the true patriot and christian there is but one side to this question, and I want myself, and I want you, all of you, to be on the side of truth and justice, and constitution and government, against meanness and falsehood and treason.

Before I close, allow me to address a few words to the ladies. I need not state how much you have at stake, in this contention of government against anarchy. If there is anything that you can do, with willing hearts and ready hands you should become volunteers, for the whole period of the war. I have an idea that there will not be very much bloodshed. The old hero, who is the

leader of our armies in this conflict, never lost a battle, and never needlessly threw away men's lives. It is said of him, that his tread will be slow, but it will be the tread of a giant. And yet your services, ladies, will be just as much needed, as if you were called upon to become nurses around the sick and wounded and dying. You will be needed to act vigorously and promptly, though it may be at home. Let it be yours to look well after the support and comfort of the families of our soldiers in the field. All honor to the men, to the married men, to the fathers, who have gone at their country's call, to the exposures of the camp and the battle field. I prophesy, that they will be recorded heroes in history, and our children will rise up and call them blessed. Let their families be cared for by our patriotic ladies, calling in, as they shall need it, the aid of the patriotic men. Who can fully enter into the feelings of the soldier-husband in the camp, and the soldier's wife, left desolate at home? I take off my hat to that soldier as the guardian and defender of my liberties. I would cheerfully divide my pittance with his wife and family. We have, I believe, but two soldiers gone from among us who have families; I wish we had more. One of them was met on his way by one of our citizens, who saw a tear start into that soldier's eye at the mention of leaving his family. That citizen gave him the assurance that his family should be cared for if they should want. Let that pledge be redeemed. Ladies, let this work be yours, and you may be sure that you will have the hearty co-operation of every patriotic and christian man.

Let us all remember that our town bears an honored name—the name of a man*, who was an active patriot, as well as a most worthy chaplain of Revolutionary times, who, with his not less noble wife, laid their lives and poured out their blood upon the altar of freedom. Such a town, bearing a name so redolent of blessed memories, ought not to have any other than the *true patriotic ring*.

* Rev. Mr. Caldwell, of Elizabeth Town.

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